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INTEGRAL[®] Yoga

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Integral Yoga and You

INTEGRAL YOGA Magazine is the official organ of the Integral Yoga Institutes, Groups, Teaching Centers and Satchidananda Ashrams. These centers are vehicles through which Sri Swami Satchidanandaji's teachings of Integral Yoga are lived and shared. Conducting ongoing programs in the various aspects of Yoga—including Hatha, Raja, Karma, Bhakti, and Jnana Yogas—the centers also offer instruction on Yogic diet and other related topics. There are open classes, courses, teachers' training programs, universal worship services, and also retreats for beginners and more advanced students. Those interested are invited to call or visit the centers, and a live-in program is also possible.

Besides their teaching function, the Ashrams also provide an opportunity for an experience in total Yogic living. The ashram in Pomfret Center, Connecticut has a health clinic, national audio-video and book publishing and distribution services, a natural foods store, a two-acre organic garden, an Integral Yoga School for children, and a number of cottage industries where members practice selfless service. There is also, at this time, an ashram in Santa Barbara, California.

For more information, to arrange a Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed on the inside front cover. We are here to serve you.

OM SHANTHI OM PEACE

Letters



TO IYM:

Thank you for being a good friend, especially at times when I've needed you most through the years.

Thank you for continuing to repeat the beautiful practices and philosophies over and over, patiently explaining in different and interesting ways so it makes sense to me, a dull and slow learner.

Possibly some day I will be able to glean the lessons I learn from you in such an effortless way from the Bible too. I'd love to feel as close to Jesus Christ as I do to you. Thank you for referring to HIM and the Bible to help me.

I love you. Thank you for loving me. Praise the Lord!

-S.J., New York

I just wanted to write to let you know how much I enjoy the magazine. So much wonderful spiritual energy!

For me it serves as a powerful reminder that the great Truth of the Scriptures is with us here in America this very day to touch our lives directly.

The magazine is a blessing to drive away complacency. Thank you again and again for your efforts, your service.

Let the presses roll! OM Shanthi. -E.L., Yonkers, N.Y.

TO SRI GURUDEV:

I want to say thank you again for greeting me the way

you did last night. I don't know how you did it, but when you looked at me and smiled at me, I suddenly felt so overwhelmed and filled with love and joyous thoughts that I wanted to hug everyone around me. I have heard that one receives as much from the Guru as his own mind is pure. Well, I know my mind is certainly not very pure; and the only difference from this time and the last time I saw you is that in the time in between, I received the *mantram* from you.

I have heard you say that God is a bad business man, but I think you must be the worst! You give me the *mantram* and somehow that makes me more open, so you give me more! But what have I given to you? What can I give to you?

I have heard that whatever we receive in this life is the result of our past actions and that we have earned the blessings we have. But I don't believe I could have ever done enough to deserve such a man to guide me and give me so much. So it must be Divine Grace itself that has sent me to you.

God bless you again and again. -B.Z., Granada Hills, Ca.

May Thy Light banish
darkness forever;
Satguru, kindle our
hearts' flame with Thine!

Happy Jayanthi
from Your Los Angelians

Integral Yoga® Magazine

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Sri Swami Satchidananda

SRI SWAMI SATCHIDANANDA is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being "Truth is One, paths are many." His main residences are in Pomfret Center, Connecticut during summer and Santa Barbara, California in the winter. He also travels widely, sharing with people through every possible medium: lectures, conferences, radio, TV and newspaper interviews, books and visits to schools, seminaries, rehabilitation centers and many other groups.

COMMUNING with God

Sri Swami Satchidananda

During the last century, there lived a great South Indian saint named Tyagaraja. *Tyaga* means dedication; *raja* means king. This name is also sometimes used for God because God is the greatest dedicator. He does everything for our sake, nothing for Himself. He is the king of dedication.

This Tyagaraja was a great singer saint. Later in his life, he became known as *Tyagabrahmam*. *Brahmam* is the Absolute Almighty. This man was considered the highest dedicated person, because he lived in God always. He saw Him, he spoke with Him, played with Him, sometimes teased Him. He was that close to God. As for his songs, well, you can't even imagine the beauty of those things.

Tyagaraja was a great devotee of Lord Rama, the incarnation of Vishnu. In one of his songs, he addressed Sita, the consort of Rama, and said, "Ah, do you think that by your beauty and love you can hold Him with you from coming to me? I am not a great person, but my love is greater than yours. You can't keep him away from me."

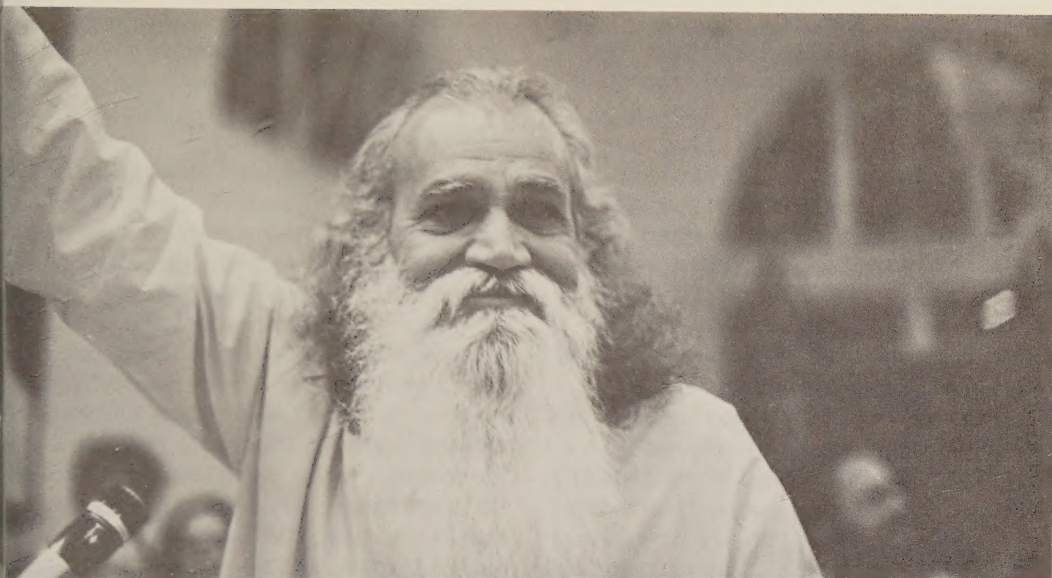
He used to talk to the gods like that!

Once he said, "Hey Rama, Lord Rama, how tasty your name is. How tasty, how sweet is your name. Your name is sweeter than you."

The Power of Holy Names

Yes, the Name is sweeter than God Himself. You can't taste God, but you can taste His name. That is what we see within a few seconds after we start repeating any name of God with a form, such as Rama, Siva, Jesus, Allah. These are all very sweet names. You can melt in repeating the name. That is the power of holy names.

The Lord cannot give Himself to you directly. The dynamic power of the entire electricity, millions of kilowatts, cannot come to your home as it is. If by any chance it enters your home that way, you and your home will disintegrate! So God, out of His greatness and love, limits Himself to serve you. He steps down through transformers, comes to you as a hundred and ten volts. He limits Himself,



showing our limitations. He comes down through the Word, the Holy Name, which we can repeat. We can taste the bliss of God that way.

That's why in the path of *bhakti Yoga*, devotion is more developed, increased and expressed by singing God's glory, by constantly repeating the Name. We know that we live in Him and He lives in us. (Whether you want to call God "Him", "Her", or "It" doesn't matter. Just for convenience, we say "He".) That's one of the most important practices in developing devotion -- singing His glories, *nama sankirtanam*. *Nama* means name; *sankirtanam*, chanting. Make music, sing and dance. You forget yourself. You easily go to a higher level.

The scriptures say that the easiest way in *Kali Yuga* is *Sankirtanam*. *Kali* means in this particular age. We call it *Kali Yuga* because it is a dark age in a way. That's why we see a lot of calamities, turbulence, thousands of distractions.

There are many kinds of practices given in the spiritual

field, such as deep meditation, *asanas*, *pranayama*. They are all more technical and need a lot of discipline.

For example, *Hatha Yoga* -- many books have been written about how you can do the headstand for five minutes, ten minutes, "the longer, the better". You come across people who stand on their head for half an hour. Unfortunately, they very soon get into some trouble. The books are not wrong, but they only read that part which says if you stand for half an hour in the headstand, you get certain benefits. They didn't read the previous chapters about the necessary disciplines. Dietetic discipline, daily activities, the relationship in family life, they are all to be attended. Unless the body and the nerves are strong enough to face that continuous pressure in these delicate parts, you should not do that. But people want to forget that and do it all immediately. There are some dangers in the paths, so we go slowly

and gently. The dangerless, the easiest practice is *Nama Sankirtanam*, singing the glory of the Lord, chanting His names. Repeating His names is *japa*. It doesn't require any discipline, you can lead any life you want. Of course, that doesn't mean it gives you sanction to live any way at all. But if you have trouble with discipline, that doesn't mean that you should stay away from any kind of spiritual practice. At least do this, slowly you will get into discipline. This is the easiest way.

Hundreds of Distractions

Long ago, it was easy to sit and meditate. There was nothing to distract a person. In these modern times, however, the moment you close your eyes, a supersonic plane will go right over your head. In the early morning when you sit, there will be ten garbage trucks in the alley, grumbling. You can't do anything. When you walk down the street, you see so many nice beautiful things to feed your senses, hundreds of distractions. Not only is the air polluted. The entire atmosphere, even the thought forms are polluted. People think in terms of money -- amassing money, wealth, black market, duping, cheating, mugging. In the midst of all this, it is very difficult not to get distracted.

To repeat the Name doesn't need a quiet place or a particular dress or a particular type of life. In *Bhakti Yoga* we begin with love. We got into the womb because of love, because Mom and Dad loved each other. We are all products of love; and we live in that, and continue in that. That

is why it's more easy to love God than to try concentrating the mind.

The Love Is There

So *Bhakti* is the simplest, easiest form, and it has many approaches. All it needs is a good heart, a melting heart. Nobody is without devotion, I am sure. Even the unintelligent fool is also devoted; he has a heart, he loves something. Even a man who wants to sleep always, loves sleep. The love is there, only he gives his love to something else other than God. People who love money, try to make money. People who love beauty, try to retain their beauty. People who love their position try to retain it. It is all misplaced love, which will not bring permanent joy. There are ample opportunities to lose that kind of love, to get disturbed by that love.

The cause of all these wars is love. You say make love, not war. Why is there war? Because there is love. The Chinese people loved their country and they wanted their country to expand, so they started dropping bombs on other countries. The Japanese people loved their country, they were ready to die for the sake of their country and to kill others. It is love, but limited love. You love only your country, not other countries. Because of your limited love, and because your country should expand, you don't hesitate to kill other people to expand your boundaries. That is why I say love is the basis of war also, but it's limited love. What should we do? Make it unlimited. Love should be boundless, fenceless.

If you thought of the whole globe as yours, who would be your enemy then? On whom could you wage a war?

So love is the basis of everything. You can make the whole world a heaven if you love in the proper way, if you make it a universal love. The moment you start loving the whole globe, you start loving God because whatever is universal, whatever is infinite is God. You can't limit Him. If you want to limit God, you bring trouble: "This is my God; that is your God." We have to grow universally, without any limitations. We should love our home, our country, our mother, our religion; but that doesn't mean that we should ignore others or hate others or push them aside.

True love of God means universal love. You can't ignore anybody, you can't hate anybody, whether he is black or white, or has a flat nose or a long nose, whatever his country is. God created the whole world. All the religions say God is the creator, and they all say there is only one God. If there is only one God who created the whole world, we are all His children. A Hindu might say, "There is only one God. He created all. How should I treat a Buddhist, a Catholic, a Muslim? He is my brother. She is my sister. My own God, whom I call 'Father' created them also so they are the children of my father."

In a family there may be a child who even abuses, scolds the father, spits at his face. Can the brother say, "No, he is not my brother."? Even the atheists who don't believe in God are still God's children. Even

when someone is doing something wrong, still they are His children. We are all brothers and sisters. If you say, "No, that person is an unbeliever; I hate him," your own Father will not be pleased with that. To understand your own religion better, open your heart and mind equally to everybody.

Relating to God

It's fine to have different relationships with God. We limit the relationship, we select the relationship according to our taste and temperament. One person wants to call God "Father". Another person might think of God as a Mother. Some people relate to their friends a little better; they can think of God as their friend. God can be your Master. God can be your Child.

There are hundreds of saints and sages who expounded on different relationships with God, and they all attained the same goal. Bring God to a level you can understand and then have a relationship as we normally would in the world.

Then stick to one type of relationship; it should not be changed very often. That's why you select a relationship to suit your temperament. Choose your *Ishta Devata* (the particular form of God that one is devoted to). It is a matter of taste. Some kind of relationship must be there. Once you decide on a relationship, make that particular relationship with the Divine as your beloved. Start giving everything, doing everything for the sake of your Beloved.

When you have a sweetheart, if you get a nice sweet mango, what do you do immediately. You think, "Ah, he will love it.

I'll keep it for him." You don't eat it immediately, because you love him so much. You keep all the nice and best things for your beloved. Do that with God also. Offer everything to Him. That's dedication -- offering to God, constantly living in His memory.

The Highest Prayer

The highest form of prayer is to offer yourself. Ask nothing from God. So in your deep prayer, you lose yourself. You raise above the mental state. You transcend the body and mind, because when you are in deep prayer you forget your body, you forget your own mind, your own personality. You lose yourself. In that, you get the communication. That means momentarily at least, you become God yourself.

The true prayer is one in which you give yourself completely unto God and communicate. In the name of prayer, you try to commune with Him.

Prayer means attunement. Just like tuning your radio. When you tune your radio properly to the right wave length, you get the music. The radio doesn't pray, "Oh please, transmitting station, send me the music." No. All that it should do is to tune itself to that wave length. Then the music comes automatically. Just like that, in prayer you are tuning yourself to God's wave length.

This tuning is called communion -- not even ordinary union, but communion. Communion is exactly what is meant by *Samyoga*. Yoga means union. *Samyoga* means perfect union, communion. So in prayer that sort of *Samyoga* happens. Automatically you

receive all the divine qualities, all the spiritual wealth because God has everything.

"Seek ye first the Kingdom of God, and all things shall be added unto you." Where is the kingdom of God? It's within you. Go within. Turn within, tune in. Everything will be added unto you. You need not study any books. I'm positive of it. You will know everything -- not only what you could learn from the universities, but everything from the universality.

"If you know the Tongue of tongues, you know all the tongues." If you could learn God's language, you could learn all the other languages. That is the basic language which is silent. Learn that silent language. Listen to that *Antar-Atma*, or the inner voice. That is God's Tongue. If you could learn that Tongue, you could understand the tongue of a bird, the tongue of a leaf, the tongue of a man. And you will know how to control your tongue also!

You Are Always There

Strictly speaking, your prayer should not be to get something. I don't mean that you should not be asking God. You can ask, but don't demand. Say, "Lord if it is Your will, if You think it's good for me, okay. But I don't know. Sometimes I might even ask the wrong thing."

For example a small child would look at a nice, beautiful sharp razor that Daddy uses everyday. If the child cries for the razor, do you think the mother will give it to the child? No, however much the child cries, she will refuse. The child doesn't know what

the razor would do. The mother has that understanding. In the same way, when we pray for something, God might say, "You are not ready to have it. It's not going to help you." We should have that faith in God.

So the best prayer is, "Even though I wish to have something and I may ask You for that, please don't give it to me if You think it's not going to help me." When you grow a little more in understanding, you can say, "Why should I even tell You. As if You don't know what to give me and what not to give me. You are always there ready to give me all things and experiences whether I want it or not! So all I can ask You is to help me remember this. That's my prayer. Let me remember that You are always there to give me what is needed. You are always there to help me."

Keep that as your prayer. Just remember that God always gives whatever is necessary to you.

She Remembers Me

If you have faith it's no problem at all. "I have complete faith. He is there. She is there. Every minute in every way She is protecting me. She is in me, outside of me, in front of me, behind me and beside me. She is above me, below me. I may even forget myself but She is not going to forget me."

Do you want scientific proof for that? What is the most important thing for us to live? Even without food we can live for awhile. Without water we can live for awhile, but without breath we cannot live even for a few minutes. The most essential thing to life is the breath. If the

breath doesn't go into the lungs we die.

We all want to live, but are you conscious of that breath? No. It just goes out and comes back even without your wanting it. You know that without the breath you won't live, but you are not consciously bringing it back. It just comes. How could it come by itself? There must be some super-consciousness that carefully watches you every minute, every fraction of a minute and tells the breath, "Hey, don't go away. He has to live a little more. Get back." Right? Everytime your breath goes out that Super Consciousness says, "Get in! I want that child to live for a little longer." Every breath that you take in even without your knowing is taken care of by that Supreme Force which you call God.

If we could remember that, we wouldn't worry about anything. That Cosmic Mother is taking care of us every minute, in every way. When She could give that life breath, She could give everything. She is giving. You think that you earned the bread you eat, you cooked it. The dough was created by Her, the grain is Hers. The fire you cook with is Hers. The hand belongs to Her. The recipe came from Her. Just remember that great Force functioning through you constantly. You will be immediately relieved. "If I seem to be doing something, God is doing it through me." The entire universe is like that. God is behind every movement, every experience.

That is what we call realization. When you begin to understand, where is the room for ego? You don't need to worry about crushing the ego, cleaning the

ego, scrubbing the ego. Just remember this. We are nothing but tools, puppets. That Force functions through you, through me, through everything. It's even in a speck of dust, even in an atom. That is what we call Omniscient, Omnipotent, Omnipresent. We say that, we sing that; but that's not enough, we have to feel it.

Like Carefree Children

If you can just have that feeling then whatever you do becomes a *sadhana* because you are not doing it.

Then who is your friend? Who is your enemy? We are all one and the same, motivated by that Power. If you want to have a prayer, have a prayer to God to help you remember this truth. Everything else will come. Don't think that by your own cleverness you can get everything or you can destroy something. It's all foolishness. You have no capacity to make anything or break anything. You can neither protect anybody nor destroy anybody. That's the absolute truth. All the rest is nothing but ego play.

May that great Cosmic Force, whom we address by many different names and forms, bring that great faith in us, make our minds clean and pure to have that faith to reap all the benefits that

God can bestow on us. May we live as true devotees and raise above all the dualities. Like carefree children, put the entire responsibility on God's shoulders. He is ready to carry everything. All it needs is complete trust. Actually, He is already carrying our responsibilities. We are not carrying anything for ourselves. Let us just realize that.

Lightening the Load

Once a boat was about to capsize in a storm. The boatman said, "We will have to throw everything overboard to lighten the load, otherwise we are all going to drown."

Immediately one man said, "I have some precious things in this suitcase which I can't throw away. But don't worry, I'll reduce the burden." He took the suitcase and put it on his head. He thought that by putting it on his head, it was no longer on the boat and was not a burden.

How often do we do that? That's why people are tense, restless, anxious. God's hands are carrying the entire burden. Leave everything in His hands. Anything that He asks you to do with guidance from within, do it. That's all I can say to explain. It should be experienced. Let us live in that faith.

The Rabbi's Prayer

There was once a young man who was a disciple of a famous rabbi. The master had the appearance of one who is in close communication with God.

One day the young man asked, "Tell me, Rabbi, what do you do before you pray?"

The rabbi answered, "I pray that when I pray it should be with all my heart."



LOVE FOR LOVE'S SAKE

Sri Swami Sivananda

Bhakti is resting on God. Bhakti is flow of devotion like the flow of a river. Bhakti is continuity of devotion, just as there is continuity in the flow of oil from one vessel to another vessel. Bhakti is attraction of the *Jiva* (individual soul) to the Lord, just as there is attraction of the needle to the magnet. Bhakti is love for love's sake. The devotee wants God and God alone. There is no selfish expectation here. There is no fear of the father. Is the son afraid of his father even though the father is a famous judge? Is the wife afraid of her husband? So also the devotee entertains the least fear of God. The fear of retribution vanishes in him. He feels, believes, conceives, and imagines that his beloved God is an ocean of love.

Bhakti transmutes man into divinity. It intoxicates the devotee with divine love. It gives him eternal satisfaction. It makes him perfect. It weans the mind from sensual objects. It makes him rejoice in God. Emotional excitement is not

devotion to God. Devotion is pure love. Fanaticism is not devotion. It is frenzy. It is mere excitement.

Bhakti is not mere emotionalism, but is the tuning of the will as well as the intellect towards the Divine. It is supreme love of God. It blossoms afterwards into Jnana. It leads to immortality or God-realization.

Bhakti is the direct approach to the ideal through the heart. Love is natural to everybody.

Bhakti can be practiced under all conditions and by all alike. Learning, austere penance, study of the scriptures, and brilliant intellect are not needed for the attainment of Bhakti or devotion. What is wanted is constant and living remembrance of God, coupled with faith. That is the reason why the path of Bhakti is available for everyone.

Knowledge or wisdom will dawn by itself when you practice Bhakti Yoga. Bhakti is the pleasant, smooth, direct road to God. Bhakti is sweet in the beginning, in the middle, in the end. It gives the highest, undecaying bliss!

A DANCE FOR THE HEART



An interview with Jeyarajan and Padmarani Rasiah

Regular readers of IYM have already read about Jeyarajan and Padmarani Rasiah, the brother and sister Bharata Natyam artists who are doing a benefit concert tour in this country for L.O.T.U.S. As children, they began studying the ancient dance at the Fine Arts Society, an extension of Satchidananda Thapovanam, Kandy in Sri Lanka and in India. Just before they began their tour, we had a chance to interview them for this Bhakti Yoga issue.

INTEGRAL YOGA MAGAZINE: *Could you please tell us something of the history of Bharata Natyam?*

JEYARAJAN: Bharata Natyam was supposed to have been invented or first done sometime before Christ was born, sometime around the second century B.C. That was a time when there was not much of a gap between God and man. If you wanted to approach God, it was much easier than it is now.

During that period there de-

veloped a lot of corruption and suffering. The common people could not recite the tense verses of the Vedas. They did not know the meaning. So they couldn't recite and get the benefit out of the prayers.

PADMARANI: They wanted something that would really make them happy, that would bring them eternal happiness. They wanted something that even a layman could follow and find peace. So they went and asked the Creator, Lord Brahma. He meditated and out came the fifth Veda which could be understood by everyone and enjoyed by everyone.

JEYA: He took the best parts of all the four existing Vedas and formed the fifth Veda which is called the *Natya Shastra*. That book told the dance forms. It is supposed to be an all round book. It tells everything, how an audience should be, how a hall should be, everything.

PADMA: And it's also about drama and music. It says that the audience should have a little bit of understanding. It doesn't just depend on the dancer. The audience should be ready to follow what's going on without just sticking to their own thoughts. They should forget themselves. For instance, if the dancer wants to portray a devotee, the audience should forget themselves and become that devotee with the dancer. When the dance is over, you remember who you are.

JEYA: *So while the dance is going on, the audience should feel that they are that dancer.*

PADMA: Yes. Actually it depends on the capability of the dancer too. She should have real devotion to make the audience forget their own identity and become one with whatever she is portraying. You can only have limited happiness with worldly things. This dance elevates you from all that and gives you a real peace and happiness that lasts for a little while, at least longer than the worldly happiness. That is the real idea behind it.

JEYA: Actually the Bharata Natyam is only one of many dances that are described by the *Natya Shashtra*. The sage Bharata is the one that brought it down to earth, and his name contributes to the name of this style of dance. There is also another way of interpreting the word *Bharata* -- with the first three letters: *Bha*, *h*, *Tah*. It means *Bhava*, *Raga*, *Tala*, or expression, melody and rhythm. So these three together form Bharata Natyam.

PADMA: *Natyam* means dance. That

is the real meaning of it: expression, melody and rhythm combine in dance.

JEYA: Since the dance form was taken from the Vedas, we have a lot of gestures that are actually the gestures used by the priests while performing *pujas*.

PADMA: Even now in the temples in India you can see the priests doing certain *mudras* (signs or symbols) with their fingers during the *puja*. For the dance, they took all the *mudras* and composed a whole new language of that. Just like so many other languages, you talk with your hands. Each *mudra* has its own meaning. It also depends on your facial expression.

JEYA: Lord Siva is the Yogi of yogis. What he danced as Lord Nataraja was Yoga, was Bharata Natyam. Dance of the Yogi of yogis! So this dance should be a Yoga.

PADMA: Yes, concentration, meditation, devotion -- everything from Yoga comes into this. It's not just a matter of stamping your foot or holding your fingers in different poses. There's a saying: "Where the hand goes, the eyes follow; where the eyes go, the mind follows; where the mind goes, the expression follows. And where the expression is, the inner emotion is born." That's a *sloka* that goes to say what sort of dance this is.

JEYA: Whatever we are going to portray in a dance is related to religion. It's mostly stories from the epics such as *Ramayana* or *Mahabharata* or from the Vedas themselves. It might be a devo-

tional song or a story of God. To portray it properly, the dancer must have devotion. It's very difficult to portray a feeling that you do not have. So the more you perform, the more you become religious.

PADMA: It's for all religions too. We dance to Christian hymns, Buddhist devotional songs. It doesn't belong to any one religion. It can be anything that has some meaning and devotion in it. It really takes a lot of devotion. You have to make a study of it. If you don't know the whole of the *Ramayana*, you wouldn't be able to portray Lord Rama sending a message across to Sita through Hanuman. You must know what his feelings were. Just teaching wouldn't suffice. You study it and realize how he would have felt. The more you are able to study it, the more you are able to convince the audience.

JEYA: Actually, in India, when you perform, if you perform without devotional fervor, the audience will notice. The critics will definitely know. You cannot excel if you do not feel it. So you have to feel it. Most of the dances are devotional stories or songs. You have to be highly devoted or else it is very difficult to perform.

IYM: *Sometimes in the Western tradition, actors can be highly successful just by being technically perfect. But it sounds like you can't do that.*

PADMA: With our dance you could be so technically perfect that no one could find fault with you, but still you wouldn't move the audience. The critic will re-

alize that if he keeps remembering who he is, if he feels that he is somewhere else just watching the dance all the time, he will know that's not a good dancer. If he forgets that he is a critic and becomes one with the dancer and gets that enjoyment, that says what kind of dancer it is.

JEYA: It's like a robot dancing. You can make a robot dance so it is technically perfect, without any flaws. It's the beauty of an instrument and you enjoy it, but you don't feel elated by it.

PADMA: So it shouldn't be only beautiful to the eyes and the ears, it should be beautiful to the heart. Even if the audience doesn't know what's going on, if the dancer is good enough, she could move the audience.

IYM: *When you danced for Gurudev a few weeks ago here, and we video-taped your performance, even the people working on the technical side of things felt that elation you're talking about. What is your feeling toward the audience when you dance? Do you even think of the audience?*

JEYA: It's different for every individual. I'm very sensitive to the mood of the audience. If I feel that the audience is not very interested, I won't feel like dancing my best. But I can dance my best even for one person who loves the dance.

PADMA: If the people are really enjoying it, the dancer enjoys it. Of course, for me it's different. I'm a little near-sighted, and as soon as I re-

ove my glasses I can just see
ne first two rows. So I forget
out them and just get into
whatever I'm doing.

YM: *What's your relationship with
God when you dance?*

PADMA: It depends on what you are
portraying. Whatever the song
tells you, that is the way you
relate with God.

JEYA: If you are portraying a de-
vottee of Lord Krishna, while you
are dancing that particular item,
you are a devotee of Lord Krishna.
In the next song, maybe you are
another devotee who loves Lord
Krishna. So it changes from item
to item. You must feel the part
that you portray.

PADMA: That's where the melody
comes in. It helps you a lot. It
really puts you in the mood.

YM: *Do you do any other practices
daily such as hatha yoga, prana-
yama?*

PADMA: Actually, this takes up all
our time. You must practice each
dance item every day. You prac-
tice each expression. You see
how many different ways you can
portray something. You think over
them and perfect them.

JEYA: You may feel that you are
being an expression very well.
But when you go in front of the
mirror, you will see that there
are flaws in that expression.
Sometimes you might go to the
extreme of putting the makeup
on because your face will look
so different with it. And the
expression is so important in
this dance. Certain expressions
might be masked when the make-

up is on.

PADMA: You see what sort of make-
up will help to show the emotion
better. Then if you get too emo-
tional, you lose the control, so
you must keep practising. All
the hatha yoga, meditation are in-
cluded in what we are doing.
There's a lot of devotion, Bhakti
Yoga.

JEYA: If you portray Lord Siva,
or you are going to portray Lord
Krishna, then you must keep away
from non-vegetarian food because
you are going to take the part
of a holy person, God. So in
those ways it helps to control
your mind.

IYM: *How does that feel when
you're portraying a form of God?*

JEYA: It feels really good!

PADMA: We feel that we are that.
That gives you joy and makes
you happy.

JEYA: I think dancing helps you
to become more devotional, to
get more Bhakti because if you
are going to portray a part you
have to understand it. By under-
standing, for instance, what
Rama was, how Rama was, what was
his aim in life, then you learn
more about these things which
are major to religion. If you
start at a young age to dance,
then you learn more about reli-
gion than you do from a textbook.

PADMA: You portray so many differ-
ent forms of God if you dance.
You really feel the part. You know
that you too could finally become
that great!

IYM: *Thank you both so much.*

HAPPY JAYANTHI GURUDEV



With love, your santa barbara children



*"No truth is higher
than the Satguru;
Nothing purifies
more than service to
Him;
Nothing realized
could be higher than
Him;
Salutations to the
Satguru!"
SRI GURU GITA*

*Happy Jayanthi to our Beloved and Revered Gurudev, from Your
Satchidananda Ashram, Yogaville East Children.
May we soon know that Birthday in You! JAI GURUDEV!*

GREAT THOUGHTS ON DEVOTION

"Naalen seyum vinai thaanen seyum Namai naadhi vanda kolen seyum,
Kodum Kootren seyum, Kumaresar. . . Enaku munne vandu thonridine."
* When I keep the vision of the Lord in front of me always, what
can these good and bad days, or karmas or even the messenger of
death do to me?

--Tamil song

*

The Lord is my Light and my Salvation; whom shall I fear?
The Lord is the strength of my life; of whom shall I be afraid?

--Psalm XXVII

*

Therefore take no thought, saying What shall we eat? or, What shall
we drink? or, Wherewithal shall we be clothed? for your heavenly
Father knoweth that ye have need of all these things. But seek ye
first the kingdom of God and his righteousness; and all these
things shall be added unto you.

--Jesus Christ, Gospel of St. Matthew

*

O, my Lord!

If I worship Thee from fear of hell, burn me in hell.
If I worship Thee from hope of paradise, exclude me from thence.
But if I worship Thee for Thine own sake, then withhold not from
me Thine eternal beauty.

--a Mohammedan mystic

*

Love for each other must be the hallmark of our lives.

--Pope John Paul II

*

The Bodhisattva Infinite Thought rose up from his seat. Baring his
right shoulder and folding his hands toward the Buddha, he asked:
"World-honored One, for what reason is the Bodhisattva Avalokites-
vara named Regarder of the Cries of the World?"

The Buddha answered: "Good son, if there be hundreds of myriads
of kotis of beings who in search of precious gems and treasures go
out on the ocean; and if a black wind blows their ships to drift
upon the land of the rakshasa demons. If amongst those beings there
is even a single person who calls upon the name of the Bodhisattva
Regarder of the Cries of the World, all those people will be deliv-
ered from the throes of the demons. It is for this reason he is
named Regarder of the Cries of the World."

--The Lotus Sutra

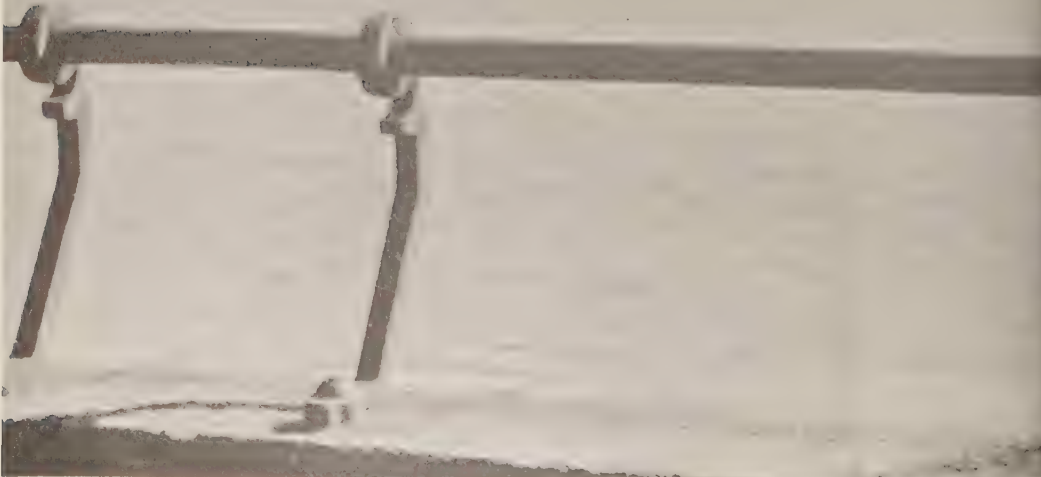
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“Truth is One, Paths are M

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Lovingly offered 22 December, 1979 on the auspicious Jaya
of Sri Gurudev Swam Satchidanandaji Maharaj
by the New York Integral Yoga Institute



y”



Of All The Gall



Gall bladder surgery is sometimes called the "bread and butter" operation of American general surgeons. Indeed, gallstones and gall bladder disease are extremely common in this country. One in ten Americans has stones. Appropriately enough, butter may be a part of the problem.

Gallstones in general are of two major types: cholesterol or bile pigment. Of heavy cholesterol eaters, who is more likely to form stones? Stones are more common in females (4:1 more stones). Obesity, age over fifty-five, birth control pills or estrogen therapy, pregnancy, diabetes (2:1 more stones) also increase the risk for development. Stones may be present in 70% of patients over seventy years old in this country!

Stones do not cause obvious symptoms in half those who have them. But the other half experience extreme abdominal pain, chills, fever, indigestion related to fatty food, cucumbers, green peppers, cabbage or spaghetti. Yet even for those with-

out such symptoms, the stone represents an interference with bile function.

Colorful Bile Buddies

The gall bladder is a small pouch sitting in a comfortable notch underneath the hood of the overlying liver. How pretty it all is! Pictures don't convey the intricate beauty: purple paisley liver and bright green gall bladder. The liver cells produce bile from constituents of the blood. This flows in channels through the liver down into the intestine. Its purpose is to help in the absorption of fats from the intestine itself. It's kind of like a buddy system. Bile picks up fats from the foods we eat, brings them to the liver to drop off, then recycles down to pick up more. The fats in the food can't cross the intestinal wall into the bloodstream without their bile buddy.

The gall bladder, then, serves as a muscular side pouch to store bile so it's available on demand. Problems arise when the bile buddy system gets overloaded with

too many fat buddies. Then these change the composition of bile salts in the gall bladder, and stones precipitate out. If the muscles of the gall bladder contract down upon these stones, pain occurs. Infection can set in, which can be life-threatening. Worse still, gallstones are the major cause of gall bladder cancer (probably from chronic irritation). Though not well known, such cancer actually causes eighty deaths a week in the U.S.

Prevention and Treatment

Fortunately, Yoga offers both preventive and treatment methods for this gloomy picture. Prevention means a vegetarian diet -- avoiding meat, fish, eggs and even dairy products.

The stomach lift, *Uddhiyana bandha*, massages the liver and gall bladder area, thus preventing the congestion and sludging which are thought to play a role in stone formation. (See box and illustration.)

Once stones develop, we have shown at the Integral Health Services that it's possible to pass them without surgery. We have used an olive oil based flushing of the gall bladder in conjunction with epsom salts to relax the walls of the ducts so no stones get stuck passing down into the intestine. We have beautiful ultrasound pictures of stones moving up and out the gall bladder. Details of the gall bladder flush are available from Integral Health Services upon request.

In Chinese medicine, the liver represents anger. ("Of all the gall!" "He's a bilious person!" etc.) To keep our livers clean requires a combination of right diet and healthy mental attitudes.

"A yogi is slow to anger," says the *Bhagavad Gita*. To have better livers, probably we must learn to be better lovers.

And the next time we reach to butter up, we can think of the surgeon's pocket we're buttering!

UDDIYANA BANDHA or the Stomach Lift

Stand with the feet apart. Bend slightly forward, placing the hands on the corresponding knees. Empty the lungs by a deep exhalation. Contract the front muscles of the abdomen and draw it in, forming a hollow. Do not inhale while this lift is being maintained. Before the breath can force its way back, release the abdomen and inhale slowly. You may do this while sitting in *Padmasana* (Lotus pose) also.

CAUTION: *Uddiyana* should not be held beyond one's capacity. The moment you find that you cannot hold the breath out comfortably, release the muscles slowly to bring the abdomen back to the normal position. *Uddiyana* should be avoided in cases of circulatory disturbances and serious abdominal troubles. TIME: 3 to 7 times; 5 to 30 seconds each time.



Reflections on the Path of Love

Hari Zupan



"Learn to love yourself. Without doing that, you cannot love the world outside. Love begins at home."

--Sri Gurudev

Love is the most natural expression of life itself. No wonder the architects of the Yogic science, pre-eminently practical in their approach to imparting spiritual wisdom, fashioned this human expression into an exquisite path to God.

I could write now of the Bhakti Yoga which includes the tried and proven methods of *kirtan* (chanting), *japa* (repetition of the sound formula of one's chosen beloved deity), and surrender to the will of God or guru; but much has been written elsewhere on these topics by others more advanced than I.

Instead, I would choose to plunge us into the dynamics of love's process -- into an exploration of how one spark of love begins to dissipate the scaly and mildewed encrustations of eons of egocentric smallness and narrow self-absorption; into the evaporation of dank selfishness by the warmth of simple giving;

into the transcendental game of lover and beloved.

As I see it, anything less than a state of joy is due to the contraction of the heart. To love is to breathe God's vapors in and release them back to the world in the form of word, thought and deed. When we grant ourselves the perverse indulgence of turning our backs on the love which is our true nature, we then become troubled and puzzled over the resultant disinclination to share ourselves with others.

Unfortunately, this state of self-withholding which comes from the perceived absence of love in one's life becomes the beginning of a cycle which deteriorates into ever-increasing atrophy of the once-spontaneous love response. It frequently becomes all too easy, particularly for a spiritual aspirant, to delude himself into mistaking this withholding of self for some de-

rable form of asceticism or
enuine detachment from "the
things of this world".

Ultimately of course, there
is no real harm done by this
self-delusion because sooner or
later life finds a way of teach-
ing us its lessons. But the ques-
tion quickly becomes: "Then why
not sooner rather than later?"

By the way, this is not to
say that you must be a "loving
person". I would not wish to add
another prescription or proscrip-
tion for happiness to the already
urgeoning list many of us have
drawn up for ourselves. You may
have noticed that the mind tends
to take a thought like, "I should
be loving" and beat you over the
head with it by making you feel
like a moral pygmy every time
you act in any way that appears
unloving. So we find that if we
have told ourselves that we
"should be loving", with a stereo-
typed ideal in mind, we tend to
suppress our anger and engage in
retentious gestures which exclude
from our conscious view those be-
haviors we have defined outside
the limits of acceptability.

The reason that this suppres-
sion does not work is that your
self-esteem suffers a blow when
you lie to yourself in any way.

At this juncture, it could be
stutely pointed out that in-
dulging all of your deep feel-
ings through dramatization of
them is not always such a great
thing either. I agree. But tell-
ing the truth and accepting and
loving yourself including your
resentfulness, anger, fear,
and other "negative" feelings
will go further in advancing your
personal cause of freedom and
expression of love than any wish,
however fervent, that these feel-
ings will go away if you can on-

ly pretend for a long enough
time that they aren't really
there.

I should like to commend to
your consideration that the
Biblical assertion that "the
Truth shall set you free" does
not refer only to some super-
nally cosmic "Truth" but also
to the little truths including
all the petty parts of your
mind which you have exiled from
the healing warmth of your own
self-approval.

So, what then might be the
key to reverse the downward spi-
ral of contraction of the heart?

First, to borrow from Sri
Gurudev's beautiful naturalistic
imagery: The plant of full and
loving self-expression must be
watered at the root. That is to
say, one must consider relin-
quishing mistaken notions of
self-abnegation and pseudo-
spiritual self-diminution and
replace these corrosive activi-
ties with a healthy plunge into
the healing waters of behavior
which truly enhances the ego's
self-esteem. Such behavior could
be defined as anything which
comes up to or exceeds one's
own standards.

(Vedantic doctrine teaches
that the ego is illusory; but
since we have chosen that illu-
sion to work with in this life,
it may as well be a healthy one
that we can enjoy as well!)

Second, just as the momentum
of contraction and withdrawal
carried us downward, the forward
momentum of positive self-esteem
will propel us upward and out-
ward into ever-widening spheres
of self-expression and sharing.

The Bible exhorts us to "Love
thy neighbor as thyself". The
built-in directive is obvious-
ly to love thyself first. Other-

wise how would you even know how to love your neighbor anyway?

Incidentally, a welcome by-product of self-esteem is the freedom from the emotional self-tyranny of having to seek the approval of others. When your actions are truly for their own sake rather than to obtain from others the esteem and approval which you had denied yourself, you can better serve your friends, neighbors, loved ones, even your guru. They will also find it more enjoyable to receive from you when they don't consciously or unconsciously feel the need to make you feel approved of for your gifts and services.

So we can see how the kindling of self-love from the spark of self-esteem can grow into a divine blaze which will consume our self-doubt and give us the impulse and the fervor to extend

ourselves in loving service.

It is relatively easy but ultimately limiting to love God only in the abstract or only in the form of one obviously exalted human. I think both God and Guru would be happier if we "Love one another even as I have loved you". To test our love in the crucible of daily human interplay, indeed to transform that very crucible of mundane life from a region of scorching heat or parching life-lessness into a realm of joy, love and sharing is the Yoga of love, the Yoga of devotion, the Yoga of life itself.

Hari Zupan was among Gurudev's first devotees in this country. He was the first president of Satchidananda Ashram Yogaville East, after serving as the Executive Secretary of the New York Integral Yoga Institute. Today, Hari is a successful businessman.

Oh Loving Papa

*Speak and we receive your light,
your Love, your own command,*

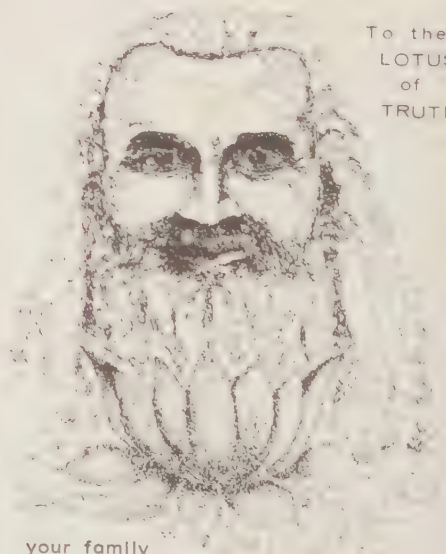
*O help us Live what WE believe.
In daily work of Heart and hand,
we shall always need your grace.*

*Happy. Happy.
Blessings on Your
Jayanthi and -
for-ever more.*

OM

*Your N.J. children in the year of
the child.*

To the
LOTUS
of
TRUTH



your family
of San Antonio



in his footsteps: part 8

Most Beautiful Land

A pilgrimage to India and Sri Lanka by Prahaladan Mandelkorn

Crown Jewel

We take a bus together from Colombo through the island of Ceylon and up into the mountains of this little country. We are going into the center of the island toward Kandy, where there is Satchidananda Thapovanam, which is now being directed by Swami Vimalananda Ma.

So far this is the crown jewel of our travels. This little mountain town set 1000 feet up in the plush highlands of Sri Lanka is a perfect lovers' hide-away, a Buddhist pilgrimage site, a peaceful haven under magic orange clouds at sunset, with hospitable people who don't seem at all surprised to see Westerners here. The streets are picturesque, easy, sleepy yet not idle. It's a jewel. This is truly a peaceful haven in a land designed by God to delight the senses and the soul.

Soon after arriving and finding our modest hotel rooms, we move to the outskirts of town to Satchidananda Thapovanam where many devotees are awaiting

Gurudev's *darshan*. Many have looked forward to this moment for years.

At Home in Kandy

We are greeted with open arms by many brothers and sisters from Sri Lanka. Probably fifty people are standing waiting for us. Gurudev hasn't arrived yet; he's staying at another location.

We go into the little house. A large front room is the *satsang* hall. It's like going to an IYI branch in America. Devotees of our Gurudev sit everywhere chanting his name. The walls are covered with beautiful photographs of him, some that we've never seen before in which he is doing all sorts of advanced Yoga *asanas*. There are beautiful paintings of Lord Jesus, Sri Aurobindo, Lord Buddha, pages from the Koran. Opposite the door is a large altar with a statue of Gurudev there as the main symbol of light. Above on the wall, a photograph of Master Sivanandaji and above that, Mount Kailash -- the Himalayan pilgrimage goal of many *sadhus* and seekers from

Buddhist and Hindu traditions, the regal mountain to which Gurudev traveled in years past. Many OM symbols are on the walls along with many pictures of saints and sages. All are lit with soft candle light and dim overhead bulbs. Inside, the people of Kandy sing chants to God, and we sit down among them. No one introduces us to one another yet; but we know we're home, that this is our family. It feels very comfortable and a little emotional too.

This *thapovanam* or ashram is not the original location of the Satchidananda Ashram in Ceylon. The group moved here a few years before Gurudev was called to serve in the West.

At the top of the steps that we came down is a small cottage where Gurudev lived when he stayed here. We are taken up there to see the place. It's very quiet, and still has that magic vibration of the Master's home. We go in and sit down around the bed in the semi-dark. Little by little, conversations drop away. Then there is just the silence of our thoughts, then almost no thoughts. Into that still moment in the Master's home, Swami Satchidananda appears as natural as the moon on a clear night sky. He comes in and sits quietly with us in the dark. Below we can hear the chanting of his devotees waiting his arrival all these months and years. Soon we'll all go down. Now we are blessed with this peaceful moment together which feels other-worldly.

He speaks to us softly, casually. "It's a nice little quiet place," he says of the cottage on the hillside. Of the whole community here: "It's a simple, humble place, but there's love.

If any of you want to stay here, I'm sure they will be happy to give you some 'string-hoppers'."

It's a little private joke. North Lanka's favorite dish is an unusual food made from rice flour called "string-hoppers". They are delicious. We had string-hoppers often before leaving Ceylon and missed them when we went on.

Gurudev gets up and leads us down the steps back to the main house, where now even more devotees are gathered and waiting to be with him. He sits in an armchair that is covered by a wide cloth and listens to the chants for awhile, very casually, as if he had just sat with them yesterday afternoon. He speaks informally of this and that. It's amazing. He has been away for years. But here he is sitting with these people as if he saw them just yesterday. No fanfare, no big speeches. Of course, he greets each person with much love, graciously touching his right hand to his heart as they touch their foreheads to his feet.

Now the local devotees have a *puja* or devotional service to honor Gurudev, which they direct to a stone statue of him in the center of their altar. After the *puja*, we all sit around Gurudev, and he puts holy ash and *kum kum* on our foreheads. As we sit eating *prasad*, Gurudev jokes with us. It's fun being here in this informal familiar setting of brothers and sisters on the path in the same spiritual family.

No matter how far around the world you go, people are people with egos and love, with hopes and goals, with heartaches and God. And here in Satchidananda Thapovanam is the same family feeling I get at the New York



At a ceremony in Jaffna, Prahaladan sits behind Sri Gurudev and takes notes for "In His Footsteps".

YI, at Washington and San Francisco satsangs, on retreats, or at the Ashram with the family there. We are surely one family, brothers and sisters on the path into Truth; and you know it when you're home.

Tea on the Mountainside

The next day we all board the bus and take a ride outside of town past the university to the botanical gardens. Now this is going to be hard to describe because probably it's the most inviting university scene I've ever come across and the best botanical park I've ever seen.

This huge park filled with ancient trees and bushes and blossoms really took control. We went to a lot of temples in India but none more lovely and awesome than this park outside Kandy.

After that experience in the botanical park outside the city, it was no surprise to me when our bus pulled alongside a little car in the town of Kandy, and stopped. We had "accidentally" come across our Gurudev, who

invited us for a spot of tea on the mountainside at the home where he's staying.

Only about fifteen of us are along on this afternoon experience. Others are resting in their hotel or shopping. Gurudev leads us up to a fantastic home high on the mountain overlooking just everything -- the sky, the clouds, the sunset, the mountains, the lake and the city below.

Here is a steep hillside covered with a green manicured lawn that drops down from the house to the road where we have arrived. We could walk up a winding pathway to climb the hill, but there's Gurudev waiting at the top of the hill. So of course we all run up and down this grassy hill and stop at the top to sit beside him and look at the city. There are bushes of soft violet blossoms, maybe a type of wisteria.

We go inside the little mansion and sit in armchairs in a large semi-circle with Gurudev. People bring out cakes and Ceylon tea. The moment is one of relaxed elegance, and the

sun is beginning to set for us too. Gurudev begins to reminisce about the years he lived here.

Leaving Heaven for New York

He served here in Ceylon for fourteen years. Kandy was the site of his main ashram. Master Sivananda had asked him to come here. He came and served mostly the Tamil speaking Hindu minority population of this country, but of course he served all people. He tells us he used to act as an arbitration board between the workers and the management in the tea plantations when he was here, and that way everyone got most of what they wanted. He would encourage the workers to cut down their demands somewhat and then encourage the owners to give the workers what they wanted.

He recalls the days without sentimentality, matter of factly.

He tells us of a noted Indian statesman and world traveler, Sri Krishna Menon, a good friend of Gurudev, who says that though he has traveled everywhere, this little land and this center of Kandy is without any hesitation the most beautiful land he has served in. "And I agree. It is surely a heaven here," says Gurudev, who left this heaven to come to us, to move into the comparative squalor of New York City. It's amazing he did that.

"How could you do that?" we ask him. "How could you leave this paradise for New York and America?" We are walking outside now in the last soft gold of twilight. He is standing with the violet bushes behind his head.

"Yes, this is paradise," he says, "but I came to America and to New York City to serve all of

you because your hearts are even a better heaven than this."

Like a gracious host who has just filled his guests with tea and cake, knowledge and love, now he slowly walks us down the curved road back to our bus as the evening begins to darken for another day.

We have been invited to see a noted Kandy dance review tonight in the town. "Will you come too?" we ask him hopefully.

"Ummm? Well, do you want me to?"

"Yes, yes please."

He does everything in his life for others. "Then I'll be there. See you later." He puts us on our bus and waves us off with smiles and love.

Realize the Cosmic Dance

The next evening, we finish our wonderful visit to Kandy at a classical dance recital. One woman will be dancing for two hours accompanied by a small ensemble of singers and percussionists. This is her graduation exercise in the ancient art of Bharata Natyam, performed before literally hundreds of people from all over Kandy. It's held at the Fine Arts Society of Kandy. Gurudev is the honorary President and will give the dancer her commencement diploma if she successfully completes the arduous performance coming up. She's been studying for this night for many years.

We met the dancer, Anjani, and her teacher Padmarani Rasiah, when we arrived in Kandy. They were among the devotees of Gurudev who waited late that night to greet him at the Ashram.

It was a long and arduous performance. Anjani was graceful and capable throughout and seemed

very good as far as I could tell. She danced stories about Christ, Buddha, Lord Siva. It was all quite beautiful. She stopped only long enough to change her costume for the second half. By the end, she had won all of us in the room. At the end, Gurudev was asked to not only present her diploma but to say a few words about dance and her performance.

Some of his remarks: "I am very happy to be at this noble Fine Arts Society. I say noble because dancing is not just a pastime. It is a beautiful artistic way to realize the Cosmic Dance. Both religion and science agree that there is continuous movement everywhere. There is rhythmic dance found even in an atom. So, to understand this dancing world, we should all learn to dance.

"It takes a saint to know a saint. It takes a thief to know a thief. So it takes God to know God. What does God do? He seems to be dancing. So dance to know the Dance.

"In the beautiful dance of Anjani, there is feeling and sharpness, alertness. The body goes with the mind. It's the communication of the body with the mind that makes the dance happen.

"I'm sure the loving spirit of her father Sri Jayatilake, is in this hall to bless this performance. He was a great tree of fruit for the world. Now Anjani is a wonderful example, a beautiful tasty fruit of that big tree.

"Padmarani, a talented teacher, is being rewarded well tonight.

"I thank the Fine Arts Society for letting me come and stand before you to hand over this credential to this young lady who enchanted us all tonight."

Many people come up to garland her and to garland Gurudev. We wait awhile and I see the people here are not just the Tamil people of Kandy but all the people of Ceylon, lovers of art and friends. Gurudev was speaking to the whole country tonight. It was very touching. Finally, he hurries us onto our bus.

Goodbye, Kandy. You're beautiful, and I fell for you pretty much. I hope we can meet again.

*

It's my hope that these journal reports somehow allowed you to join us on this unusual and soulful odyssey inside our own true Self. Until this trip I had not had the privilege to travel and spend much time with our Gurudev in such close circumstances. The experience has already opened doors in my heart that I didn't know existed.

Everyone sees life and the Guru through his own type of window. You know that these journal accounts are coming from my window view. But I'm pretty sure that almost every one of us learned more about our lives and our relationship with wisdom inside and outside each of us. I've been watching Gurudev closely in so many circumstances, and frankly I'm awed.

It's been wonderful to observe that it's okay to be a little different if you're centered. Be who you are! That's what he's teaching us by his living example. It's making me want to be who I am.

This article concludes the India Journal series. We are deeply grateful to Prahaladan for sharing these colorful accounts with us. We look forward to more articles from him on these pages.

Children's Corner



Two peaceful geese were in love.
While they were flying they saw two doves.
It was so peaceful because
All of them were in total bliss.

-written and illustrated by Subadra Osgood, age 11

THE THING

On the ocean light
On the edge of the night,
Everything is sleepy
Everything is weepy.
Except one little thing
Who loves to sing.
He sat there singing all night.
The light was dim
But not to him
Because the Thing
Loved to sing. . .
All night.



-written and illustrated by Lakshmi Metro, age 10

DAY-BY-DAY WITH SRI GURUDEV

May - June 1979



YOGAVILLE EAST: Mysterious Meeting

On the evening of March 23, the Yogaville East community was buzzing with anticipation. Sri Gurudev had called a meeting of the Ashram family, both those who live on the property and the many outside community members. BUT - no one knew the topic of discussion.

Finally the moment arrived. With everyone assembled in the temple, Gurudev opened the discussion. "We spend so much time and money just keeping warm here. Wouldn't it be nice to live in a warmer climate?" Gurudev spoke with us about this surprise topic for several hours; asking questions, answering questions, listening to opinions.

The outcome of this lively meeting was that most of our community members felt the need for a larger piece of land which could be developed to accomodate

more people living in one community; a place which would provide a longer growing season and room for expansion.

False rumours spread through the surrounding communities to the effect that the whole Ashram was moving south. Actually we are not moving, just expanding. The Connecticut Ashram is not being deserted!

Thanks to the help of many people, especially Joseph Fenton and his Aquarian Age Real Estate, on September 28 a beautiful partially farmed 625-acre property was acquired in Buckingham, Virginia along the James River.

Five people have already moved there to begin the work of building a Yogaville. This will be the site for the Light of Truth Universal Shrine and eventually a community for about 500 people.

We will have more news for you in upcoming issues.

HARTFORD: 'Come' plus 'Unity'

On May 25, Sri Gurudev was the keynote speaker for the inauguration of the Connecticut Valley Hindu Temple Society in Hartford, Connecticut. The Society has nominated him as its patron. Gurudev quoted Avvayar, the South Indian woman saint. "Do not live in a place where there is no temple," he began, and then elaborated on the physical, social, and spiritual significance of building a temple and worshipping there. Many of us caught a glimpse of understanding that evening of the essential meaning of the *L.O.T.U.S. (Light of Truth Universal Shrine)*.

Sri Gurudev explained that a temple is a place whose main pur-

pose is to aid us in recognizing our spiritual identity. It creates a vibration which is maintained and increased by the prayers and meditations of those who come to worship and also by the selfless and pure service of the priest. Such a vibration of dedication and surrender to God will reverberate in the hearts of all who enter.

The temple is a place where, in the name of God, we may join as a community. Gurudev said, " 'Come' plus 'unity' equals 'community'." When we come there we experience the spiritual unity of the entire creation.

-Mukta Devi, Pomfret Ctr.

GAVILLE EAST: All-Merciful Mother

Beautiful statues and pictures of God as the Mother filled the car at the Pomfret Ashram. Among others, there were images of Hindu and Tibetan goddesses, Christian saints, and photos of the Guramites' own mothers. Sri Gurudev and community members gathered to honor the Mother in Her many different forms on this Mothers Day. As always, this was a big family event; quite a few mothers (and fathers!) joined us.

The main focus during the puja ceremony was a beautiful statue of Mother Mary. At the end of the ceremony, we all followed Gurudev in procession from the main building, down the green flowery hill to the little pond by the tea-house. At this secluded spot a natural grotto had been found. Now it is all prepared and waiting for the installation of this lovely statue.

Sri Gurudev reminded us that all that is manifest is the Mother. The unmanifest is the Father. That cosmic Mother is the cause for all of us, the children. As children we are trying to know the Father, and the all-merciful Mother

is constantly telling us where to look for the true Father. If we can allow that Hand to work on us freely without rebelling, we can experience the Father very soon. If we could apply even a part of this in our daily life, we will have really celebrated the Mother's Day."

He reminded us: "A statue is always there. You can always pour honey and ghee over it and leave it. Then it just becomes a mechanical ritual. Behind all the words and actions we should learn to realize the Truth and experience it."



SCOTLAND: Great Scents of Humour

Mrs. Patti McTavish is the dynamic president of the Scottish Yoga Association. More than fifteen years ago, in Hong Kong, she became paralyzed for several months. When all else failed, she turned to Yoga. Through constant practice and the loving help of Mrs. Shanthi Thelma Witmeyer (a Yoga student of Gurudev), who held classes for Hong Kong diplomats, Patti re-

gained perfect health. Since then she has dedicated part of her life to helping others through Yoga. Last year she met Gurudev for the first time at an International Yoga Teachers conference in Zinal, Switzerland and asked him to come to Scotland. Though he had returned from one month in Europe only two weeks earlier, her dedication inspired him to return for ten days of talks to



Patti McTavish, Mr. Whitehead, Sri Gurudev, Mrs. Whitehead

Scottish Yogis.

The first meeting, May 31, in Patti's house was memorable. She had invited clergymen and women of various Christian denominations to meet Gurudev. With an attitude of respect and intense concentration they listened to him answer their questions for several hours. Gurudev spoke about knowing who we really are; about not identifying with the body and mind, learning to live as Spirit, as Consciousness itself. One minister listened especially intently and cross-questioned Gurudev on this point. Later when Gurudev spoke about the Consciousness or Life which is present in everything, the minister couldn't contain himself and spoke out, "Ah! Swamiji, first you tell us that the body is not the real life, that we disassociate from it and dwell in the Spirit -- as distinct from the material. Now you come completely to the other side and tell us that even 'things', in fact everything is permeated with Divine Consciousness. This is really incredible!

And yet I believe you!"

The same minister upon leaving, thanked Patti quietly for inviting him and said, "He is a very saintly man. These things he speaks of are far above us. It will take us a long time to realize all this."

Everyday thereafter, Gurudev gave talks to various groups all over Scotland, in Gloucester, Edinborough, Ayre. He was greeted with great warmth and rapt attention.

A Yoga Retreat was held one weekend at a national sports camp for over 200 Scottish Yoga teachers. For two and a half days, Gurudev spoke and answered their questions while they listened, laughed and occasionally cried. They were amazed at his sense of humor and equally amazed to learn that the Royal Path of Yoga could touch and enhance every aspect of daily life. Gurudev seemed to me like a charming little child in the midst of all the loving, adoring Mothers. This was confirmed when on the last day they presented him with a Scottish tartan-plaid mohair

wl and completely wrapped him
it as he sat on the platform
ore them. During this week-
, a number of them made plans
a Scottish Yoga Teachers'
it to the Connecticut Ashram
t summer.

Gurudev flew to North Scotland
speak at Findhorn. Peter and
een Caddy (Findhorn's founders
d Gurudev's friends) were in
e United States, but they had
sisted that he visit. Leona,
ter's dynamic secretary, met us
the airport. Gurudev was
eeted at the Findhorn trailer
ck by a sign declaring: "Wel-
ne to the Guru with the Great-
c Scents of Humor".

He was happy to see that Find-
rn has grown since his first
sit a few years earlier. During
ivate conversations, video and
gazine interviews, and finally
e public talk, two topics kept
ning up: leadership and money.
ese are important issues at any
iritual community.

In his talk, Gurudev said, "A
iritual community cannot con-
ue without some care taken to
e financial side. We should
ve the respect and thanks to
ose people who look after that
ea. Each person should take
ce that he is carrying his own
ght. Each one should ask,
n I contributing my share? Do
give more than I take?' That
the only way a community can
erate."

About the question of leader-
p, he told them, "Each body
s so many functions--the
eathing, heart beat, diges-
on -- yet it has only one head.
erwise there would be confusion.
each part does only what it
nts, the man will fall apart.
our own areas, each can be

the boss; but we should work
toward the good of the whole. We
have to listen to the people
whose job it is to take care of
the whole picture. We can give
our own ideas, but that faith
in them must be there in
order to survive and grow."

One of the ministers who
heard Gurudev speak at Patti's
house, invited him to attend
their next Sunday morning serv-
ice. He was to be sworn in as
the new minister that day. Patti
was going to sing a solo in the
choir.

Gurudev was escorted to the
front row by the new minister
and seated in the place of hon-
or, next to the new minister's
wife. Neither Gurudev nor the
minister gave talks; a specific
ceremony was being conducted by
the minister's mentor as a swear-
ing in. Gurudev enjoyed the serv-
ice, joining in the responsive
reading, and singing along on the
hymns. He was completely immersed
in the spiritual feeling being
expressed. A few minutes earlier
he had quietly asked me what
kind of church it was. The in-
terior looked very much like a
Catholic Church yet the minister
had said he was Protestant. After
a few questions, he simply closed
his eyes and leaned back. Call
it by any name, he was immersed
in God.

Having been raised in the
Presbyterian Church (as the Church
of Scotland is also called) it
was an extremely moving experience
to find myself seated next to
Gurudev at a Sunday service. The
depth of beauty and power in the
words and songs was so inspiring
and beautiful that I was liter-
ally struggling to fight back
the tears. I turned to look at
Gurudev, who opened his eyes and

smiled beautifully. "Yes," he seemed to say, "It's true. It is all One."

We would like to thank these Scottish Yogis for their hospitality: Mrs. Patti McTavish, Mr. &

Mrs. Philip Whitehead, Ms. May Gray, Ms. Mary Wilson, Ms. Maureen Curran, Ms. Margaret Hendry, Mr. & Mrs. Watson, Ms. Leona Aroah, Father David Mill.

-Shanthi, Pomfret Center



Atma Hansen, Gesshin-san, Sri Gurudev, Rabbi Gelberman and Father Quinn at the Ecumenical Panel discussion.

CLINTON, CT: The Light Is Within

"The Light is Within Ourselves" was the theme for the 8-day Ecumenical Retreat at Camp Hadar in Clinton, Connecticut in June. The retreat, staffed by senior members of Satchidananda Ashram and the Integral Yoga Institutes, conveniently took place at the time of the summer solstice. The entire eight days were a beautiful contemplation and celebration of Light.

Sri Gurudev and guests Gesshin Myoko, Osho, Zen priest; Rabbi Joseph Gelberman; Father James Quinn; and Atma Hansen, Senior Staff Scientist of N.A.S.A, all spoke individually during the latter part of the week. On Saturday afternoon, they all joined together for a lively panel discussion.

The "high-Light" of this re-

treat was the Y.E.S. (Yoga Ecumenical Service). All week long, karma yogis had been working on the preparations. By Saturday, the camp gymnasium was completely transformed into a small-scale ecumenical church.

In the early evening light, Sri Gurudev, Rabbi Gelberman, Gesshin-san, and Father Quinn walked slowly, majestically with lit candles down the long path toward the waiting congregation.

They entered the hall, gathered around the circular altar and all together lit the one central candle with their smaller candles. Each celebrant gave a brief worship to the Light in his or her own tradition. Finally the congregation came up to each celebrant to receive

asad (from Gurudev), communion (Father Quinn), rice balls (Gesshin-san), and a lit candle (Rabbi Gelberman). In the end, the celebrants once again lit their individual candles; and Sri Gurudev led them in a procession around the central flame as everyone sang "Let us Walk Together". The celebrants joined in an all-embracing embrace. Everyone simply sat in the magical light of those hundred candles. Now, not only was the physical set-up transformed, but

the very air was alive with pure light and love -- a feeling that is best expressed by Gurudev's own prayer during the service:

"Oh, the Supreme Light,
Thou art the Light of lights.
Neither the fire nor the stars
Nor the moon, nor even the
Sun shines without you.
It is Thy Light that shines
Through all. You shine and
Therefore everything
Else shines."

Start the 80's on the Pathway to Peace!

Beginning with our first issue in 1980, Integral Yoga Magazine will begin a study of the *yamas* and *niyamas* - the ethical teachings from Patanjali's Raja Yoga Sutras - in a series called "Pathways to Peace."

Every religion, every philosophy has a set of ethical teachings which serve as guiding lights on the spiritual path. To quote Sri Gurudev: "In fact, there is no religion without these moral or ethical codes. All spiritual life should be based on these things. They are the foundation stones without which we can never build anything lasting."

Starting in February, each issue will focus on one of these foundation stones, with commentaries and instructions from Sri Gurudev, Master Sivanandaji, and other spiritual teachers along with disciples' views. Of course, each issue will also contain the regular departments such as Yoga and Medicine, Children's Corner, Poetry Corner, OM Cooking, and Day-by-Day with Sri Gurudev.

As always, the comments and suggestions of you, our readers, are welcome and valued highly.

We hope you'll be "tuned" to this station for every one in this ten-issue series.

May this decade find you healthy, joyful and peaceful!
OM Shanthi, Shanthi, Shanthi.

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